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A LETTER From an OFFICER Of His MAJESTIES ARMY:

To a *GENTLEMAN* In GLOCESTER-SHIRE.

Upon occasion of certaine *Queres* scattered about that COUNTREY.

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A LETTER FROM An Officer of His MAIESTIE'S ARMY, to a GENTLEMAN in GLOCESTER-SHIRE.

Upon occasion of certaine *Quere's* scattered about that COUNTRY.

SIR,

I Have receiued your Letter and your *Quere's*, which you say make a deepe impression in many, of whose honestie and publique Affections I haue a very good esteeme; and that they are made by one who hath a great desire to receiue ease and satisfaction himselfe, as being of a nature very undelighted and passiue in these Distractions. The first (how strange soeuer it seemes to Reason) I must believe, especially when I find your selfe whom I haue often knowne very easily to master more difficult Contentions, brought to some pause; as if somewhat were said to you, you could not well get from; no doubt many others of lesse subtile vnderstandings, and it may be hurt by the necessary pressures, and prouoked by vnwarrantable Insolencies of the Kings Souldiers, are, or seeme to be really puzzled. But for the Author of those *Quere's*, you must pardon me if I doe not believe him to be a man of so innocent a nature as you would imply; doubtlesse these scruples never sprung from a minde in labour to find out Truth; but are contriued by a Person very well able to answer his

owne Objections; and having pretended Conſcience againſt his owne underſtanding, hath found theſe little excuſes to make a Party againſt weaker men.

The firſt ſcruple ſeems to be a tenderneſſe of the act for continuance of this Parliament, which that Gentleman would apprehend to be broken by His Maeſties not conſenting to all the Counſells now given Him by both Houſes; If I thought this Objection to be of moment to you, I ſhould give your underſtanding for loſt, and expect your cure onely by that which miſ-led you, Succeſſe: But I muſt obſerve to you the uningenuity of your honeſt man, who would make the People beleive that by His Maieſties conſenting to paſſe that Act, that Aſſembly were authourized to command, and His Maieſty obliged to obey whatever they preſcribed; when that Gentleman well knowes nothing is enacted by that law, but that this Parliament ſhall not be diſſolved but by Act of Parliament. You well remember in what Condition things ſtood at the paſſing of that Law, two Armies in the Bowells of the Kingdome at 80000l. the Moneth ſo much to be raiſed for ſupport of them, and a much greater ſumme to Disband them; all this mony was to be borrowed, and upon the ſecurity as mony in thoſe happy dayes uſed to be lent, for the new merry ſecurity of the publike faith, by a Vote of both Houſes was not then currant enough to be obtruded to the people, the credit of many worthy perſons was to be uſed for the procuring this ſupply and it ſeemed no unreaſonable warineſſe of thoſe who expoſed themſelves and their fortunes to this hazard, to deſire that the body, at whoſe inſtance they undertooke thoſe Engagements, might not be diſſolved, before it had taken ſome courſe to ſecure ſuch undertakings, and proviſion ſhould be made for the indempnity of thoſe who had ſubmitted to ſuch burthens. This Reaſon, and this alone prevailed with His Maieſty to agree that this Parliament ſhould not be diſſolved without their conſent, who ſeemed voluntarily to engage themſelves for the Peace & benefit of the Kingdome, How this continuance of the Parliament ſhould now give both Houſes the Prerogative they have aſſumed, I cannot underſtand, and themſelves have publikely acknowledged in their Declarations, that they were to blame if they undertook any thing which they would not undertake if it were in His Ma. power to diſſolve them to morrow. Think now with your ſelfe if the King ſhould argue with both Houſes upon their ground that the Truſt being broken, the power may be reaſſumed immediatly

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into the hands which repoſed that Truſt, might he not juſtly ſay, that they had betrayed and forfeited that Truſt, by uſing the meanes which was given them to disburthen the Common-wealth of a debt which was then thought inſupportable, only to plunge it irrecoverably into a greater, and to ruine the Kingdome to prefer halfe a ſcore men. And if the People ſhould follow their Logique, be tryed only by the Equity of the Law, might they not charge them with the breach of Truſt, in changing the whole frame of the Governement of the Kingdome, and ſubjecting them to ſo unlimited an Arbitrary power, that no man can know at the ſetling of the Houſes, what he ſhall be worth at their riſing? Did they intend, when they let theſe men into that Aſſembly, that they ſhould ſhut the Door, and keepe thoſe that ſent them for ever from thoſe councells? Did the King intend that they ſhould rob, depoſe and murther him? And did the people intend that their fellowes and Companions ſhould impriſon, Plunder and deſtroy them? and if the abuſed King, and injured People ſhould now declare this Act to be void, and in it ſelfe againſt the Fundamentall Lawes of the Kingdome, and ſo this Parliament to be diſſolved, would not your Principles and foundations beare them out? You are one of the oldeſt Parliament men I know, and however you may have ſince changed your mind; have to me ſeemed the moſt ſcandalized at the indignities offered to the very being of *Parliament*, by the wildneſſe and fury of this. Did not you paſſionately reprehend the pert Burgeſſe of your own Towne for arguing againſt the King's negative voice, becauſe then it may fall out that the Common-wealth might be ruined for want of a ſupplementall Law, which the perverſneſſe of one man would not conſent to? Did you not then (after you had ſhewed the impoſſibility and madneſſe of ſuch ſuppoſitions, and that from the beginning of this Monarchy to this day no inconvenience had hapned of that kind) ſay that you were perſwded in your Conſcience that the Lawes of the Kingdome were ſo compleat, in order to the Government of the Kingdome that if there ſhould never more be made ſo the old were faithfully obſerved the Kingdome would be at leaſt without any diminution of its happineſſe?

On the other ſide, if the Kings Conſent were not neceſſary, you ſaid all theſe Bills which had heretofore paſſed both Houſes, and for want of the Royall Aſſent had been layed by, would now riſe up as ſo many Lawes to as great a confuſion as theſe Ordinances have made? Did you not then ſay that when *Parliaments* left their modeſtie, they would

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loſe their reputation, and when they walked in any other path then of their known Preſidents, and iudged by any other Rule then the known Laws, they would advance a tyranny more inſupportable then ever *Rome* or *Greece* endured? your Priviledges, which are freedom of ſpeech, and freedom from Impriſonment, (except where the Law ſayes you may be impriſoned where are they? how violated? and by whom, but by your ſelves: How many men choſen and ſent by their Countries, have you turned out of the Houſe for not concurring with you in opinion? How monſtrous is it that the King may not commit a Member who attempts to kill him without your leave; and you may commit another, for but deſiring to kiſſe His hand? And whileſt you would not ſuffer His Maieſtie, without breach of Priviledge, to commit Traytors and Fellons, becauſe they are Members of either Houſe, you are content that Alderman *Pennington*, or any of the City Captaines commit thoſe who ſit amongſt you, and you have not the courage to reprehend them. Do you think the people of *England* can look long upon ſixſcore or ſeventeene men (for both Houſes doe not containe a greater number) as upon the high Court of of *Parliament*? when a great part of thoſe two are Perſons of ſuch deſperate fortunes, and contemptible undertakings, as off from thoſe Benches were never thought fit for ſober and honeſt Counſels. You may break what Ieſts you pleaſe upon the King and the Cavaliers, and ſay, that if He were in His owne Power, He would quickly returne to His *Parliament*, but truely the Court here hath ſo much Charity to beleeve, if both Houſes were at liberty to doe according to their Conſciences, this publique fire would be quickly quenched. Beleeve it no ſober man looks upon you under any other Notion, then as men beſieged by the deſperate common Councell of *London*, and their Adherents, who awe and fright you to their wicked and damnable concluſions: Nay, the cloſe Committee it ſelfe is a greater breach of the Priviledge of *Parliament* then the Kings comming to the Houſe, and the taking the five Members from thence could have beene. I am as little pleaſed with the perpetuity of this *Parliament*, as I have beene with the untimely breaking of others; and let me tell you, all the diſſolutions of *Parliament* from the beginning of them to this time, hath not done halfe that miſchiefe as the continuance of this hath done; and yet ſince it hath the countenance of a Law, I wiſh it may never be diſſolved but by a Law. What Deſignes have theſe men even upon *Parliaments* themſelves, is too evident, whereas if the King prevailes. *Parliaments*

liaments are again restored to their full lustre: You have read his Protestations solemnly made in the presence of God for defence of the Priviledges of *Parliaments*, He is too iust and too pious a Prince to break those promises, and to reproach himselfe with His owne Declarations; but if He should enquire, whether the Persons about Him, even the Officers of his Army are like to concurre with him in those ends? I am perswaded it would be more in his power to imploy his Army to the destruction of the Law, then you once thought it was to raise one for His preservation. In a word as you esteeme and reverence reall *Parliaments*, abhorre these men who would use the word *Parliament* onely as a stalking Horse to destroy all Acts of *Parliament*; there cannot be a more irreverent mention of *Parliaments*, then to call the fanatique actions of a few desperate, seditious Persons the Proceedings of *Parliament*. A *Parliament* is the great Councell of the Kingdome, graciously called by his Majesties Writ, confidently to present the grievances of the People, and humbly to offer their advice and Councels to Reformation; if they come unsent for, irregularly call that a grievance that the Law allowes, and insolently command, in stead of modestly advising the Royall Power, by whose Authority they come together, they doe as much as in them lies, dissolve the *Parliament* by proceeding against the nature of *Parliaments*.

The next scandall this wise Gentleman takes, is at the protecting Delinquents; Does this trouble you to? Call your memory to an account, I think I have heard you say, you have been of eight *Parliaments*. How many Delinquents have you knowne sent for in seven of them? and what were they? were not most of them onely such as had presumed to sue or arrest priviledged Persons? How many men in your time have you knowne committed by the House of Commons before this *Parliament*? doe you think it reasonable, that they who cannot examine, should have power to iudge? you had need take the course you doe to slight and undervalue all Oaths, that they may not be thought necessary to legall and regular proceedings, and yet why doe you then at all intimate your owne incompetencie, by sometimes desiring the Lords to help you examine men by Oath? How comes it that you confesse Oathes at some time to be necessary for finding out the truth, and passe it over as impertinent at other? When you have evidence, you think it a popular thing to use it, if you have none you can iudge as well without it.

You have a trick to be satisfied in your owne (Consciences that can commit Treason, Felony, Rapes, and Sacriledge in the feare of God) & then all formes and essences of proceedings, which can only distinguish right from wrong, must be dispensed with. If a Treason were committed, how comes the Lord Chief Iustice to be left out in the enquiry and no other Minister imployed but your Sergeant? why should not the Common-wealth heare of Treason and Misprision of Treason in *Westminster* Hall, where the termes are understood; but onely in the House of Commons? If a man should come to the House of Commons Barre, and desire the Sergeant of that House should be sent for a man as Delinquent, who took his purse from him upon *Black-Heath*, or picked his pocket in *Smithfield*, if the Theife were not a Member of either House (God forbid they should have the priviledge to Iudge one another) would you not think the fellow mad, and wish him to go to the next minister of Iustice? How come you to be so subtile to be able to Iudge and define Treasons; about which your Ancestors have been so carefull, to leave it in the view of any man what it is? Tell your selfe without blushing, who you thinke are meant by Delinquents: is it not visible to all the world, that you intend all such who are not, or will not be Traitors to the knowne Lawes, to be Delinquents to both Houses? and 'tis a notable breach of priviledge that his Maiesty will protect these Delinquents from you; looke over your owne votes, and see if all men who do not assist you in your pious work of murthering the King, and destroying the Common-wealth (for you have faithfully requited the lazy Gentlemen who desired to be lookers on) are not comprehended in the number of Delinquents: What was Sir *Iohn Hotham* for denying His Maiestie admittance into his owne Towne of *Hull*? A priviledged Person and an upright Patriot: what were they who attended His Maiesty when he presumed desperatly and rebelliously to offer to go thither? Delinquents: And yet his Maiesty will not suffer those who kept Him out, to iudge those who should have gon in with him; wonderfull breach of Priviledge, and protecting of Delinquents! If we cannot recover Law againe, for Gods sake let us have sense restored to us, and not grow Beasts in our understanding, as well as in our Liberty; it will make us love mankind the worse, to see men with sad browes, as if they believed themselves, seriously urge things in publique which in privat would make friends quarrell, for the scorne and Indignity offered to reason: such is all your discourse of Priviledges and Delinquents.

But

But you have at last found a prety obligation upon your selves to Rebell against Law and Reason, your late Protestation requires all this at your hands, in the behalfe of the Priviledges of Parliament, which by that you are bound to defend, and so you refuse your selves from the duty of Allegiance, to which you have regularly and legally sworne by a voluntary Protestation to doe somewhat you doe not understand: If there be any thing by that Protestation enioyned to be done, which was unlawfull to be done before the Protestation was taken, 'tis no more to bee iustified by that Act, then any other unlawfull thing is by a rash and wicked Vow entred into by a Person who desires to doe mischiefe. If there bee nothing in it but what before was the duty of every man, there needs no Argument from the Protestation; the truth is, though I like not the use hath beene made of it to poyson and misslead simple people, nor the irregularity (to call it no worse) of compelling men to take it when no law requires it, I know nothing promised or undertaken in that Protestation which every honest man doth not, and alwayes did hold absolutely to be his duty, no man being obliged by it to doe any thing, but as farre as lawfully he may. And would not a stander by think a man mad, that should sweare to defend the Kings Person, and to maintaine the Ptiviledges of Parliament, and immediately draw His sword upon the King whose Person he knew, in the behalfe of somwhat he is told is Priviledge of Parliament? we are gotten againe into the old circle of folly and madnesse.

Your last Scruple I will be serious with you in, 'tis that (however throwne among the people malitiously, and indeed against the Conscience of the Contrivers) which I know startles many well meaning, and well-wishing men, you are afraid of the Papists, and that if the King prevailes, that Religion will have too great a countenance and growth, to the scandall of ours; Indeed if this feare were well grounded, you would have so many Partners with you in your trouble, that you would even be satisfied in your company, and by that think your selfe secure against your feares; what makes you doubt this, an inclination in the King himselfe? Let His Life be examined, His continued publique Acts of Devotion, (examples indeed for a through Reformation,) His understanding the differences betweene the Church of Rome and us; and so not onely utterly dissenting from them, but knowing why he doth so, and he will be found above the reach of Envie or Malice, and indeed above your owne feares and iealousies: Take a list and survey of

His servants and Counsellors, who are suspected to have the least interest in His favours and inclinations, you will not finda man under the least taint that way, and most of them (till your dishoneſt uncharitable distinction of Popiſh and popiſhly affected was throwne among the people) thought eminent advancers of the true Proteſtant Religion eſtabliſhed. And let me tell you, if there ſhould be a breach made upon that Religion, theſe men would ſtand in the Gap, when halfe your Zelots would ſubmit to an Alteration, if it brought any ſatisfaction to their worldly Ambition. But you ſay the Queene is of that Religion, and She hath a great intereſt and power over his Affections, and you think it an un-Kingly thing to be a good Husband; and whilſt your ſelves are guided and ſwayed by other mens Wives, (for 'tis not Women you are angry with, you allow them whole ſharers with you in your miſchiefes) you cannot endure He ſhould ſo much as adviſe with His own; indeed I cannot blame you to deſire to keep Him from any converſation with one you have uſed ſo ill. But how comes this melancholly upon you now? Is She more a Catholique now then She was fifteen yeares ſince? Why did not theſe Feares and Iealouſies break out into Rebellion when he was firſt married? before the Nation knew any thing of Her, but Her Religion? After the experience of ſo many yeares; after the enriching the Kingdome with ſo hopefull and numerous an Iſſue; after the obliging all ſorts of people with Her favours, without diſ-obliging any body that I have heard of; after fifteene yeares living here with great expreſſions of Love and Affection to the Engliſh Nation, without any other activity in Religion, then to live well, and wiſh well to Her owne, with equall eſteeme of thoſe who are not of the ſame Profeſſion, to deſire to break and interrupt that excellent Harmony in Affections, is an ingratitude, an impiety worthy the contrivers of theſe bloody diſtempers: Looke into the Perſons who have received the greateſt teſtimony and evidences of Her favours, you will not find them to be Popiſh or Popiſhly affected, but in the liſt of your own Religious Men and godly Women; If you will convert Her, Let your Charity and Humility, the Principles of true Religion, let your Obedience and Loyalty, the effects of true Religion, be an evidence to Her that yours is the right; the courſe you take, will rather fright good people from any, then invite them to yours: She is a Lady too well underſtands Her owne ſhare, and Her owne adventure in the publique diſtractions, not to endeavour with Her ſoule a reconciliation

ciliation of them. I would your Ladies were like Her, She is as farre from revenge of Injuries and Indignities, as from deserving them. You have the advantage in your Provocations, you have met with tempters as apt to forgive, as you are to offend who are as unlimited in their mercy as their enemies are in their insolencies; make good use of it, set your hearts upon Peace, and you will easily finde the way to it; be once ingenious, and you will be quickly safe.

But oh, the great Army of Papists! if that were disbanded your feares and jealousies would infinitely abate; that's well, pray observe how these Papists come together. Remember *Nottingham* when you had a formed Army of 10000. men, and His Majesty not 800. Muskets at his Command in all His Dominions? If you had then fallen upon Him and destroyed Him (as in Your Pride had not been greater then your Loyalty) you had done; you meant to strip Him by Votes and Ordinances of all Succours and assistance, that He should be compelled to put himselfe into your hands for Protection, and so confesse your Army to be raised for his defence. Would not now all Christian Princes have thought His Majesty guilty of His owne undoing, who would not suffer Himselfe to receive Ayd from any of his owne Subiects, though they were Papists? You tell me, the Author of those Queries is learned in the Lawes pray get him to shew you one Law, whereby the Papists are inhibited to serve their Soveraign against a Rebellion, because Papists may not come neere the Court without the Kings leave, or weare Armes, may not a Papist ride post to tell the King of a Designe to murther Him? or being present, take away a sword from that man who atempts to kill Him? Sure there is no law hath prohibited the Allegiance of the Papists, and because they will not come to Church, forbid them to be Subiects. If a Fleet arived from France or Spaine to invade us, were it not lawfull for a Papist to endeavour to destroy that Fleet? and must he sit still in a Rebellion, and see his Soveraigne, and the Lawes of the Land (in which he hath an equall interest with any other Subiect) in imminent visible danger to be destroyed, and must not assist either? Yet observe now (how much soever you seeme to be scandalized at it) what you your selves have done towards the raising this Army of Papists, and indeed if there be such an Army, whether your selves have not raised it (without breaking your owne Iest, and saying 'tis raised by the power of both Houses, as yours is by the Kings Authority) you seize upon all the Papists estates, plunder

their Houſes, impriſon their perſons, without the leaſt colour of Law, leaving them no place to breath in but under ſhelter of the Kings Army, and thence you would have the King drive them to, for being Papiſts.

You ſuffer Mr. *Griffith* to raiſe a Troop of that Religion for your ſervice, and when they caſhiere their Captain, and come in to his Maieſtie, you would have him disband them becauſe they are Papiſts. For Gods ſake get one one of your Orators to make a Speech for the King to a Papiſt, who ſhall ſay to him; Sir, I have lived modeſtly and dutifully at my owne houſe, without aſſuming to my ſelfe any Licence which the Law gave me not; I have humbly ſubmitted to the penalties impoſed on me, and contented my ſelfe with what the Law hath left me, I am driven from thence by force of Armes, my Eſtate taken from me my liberty endeavored to be ſo to, I am your Subiect, you are my King vouchſafe me the Protection you owe me. What anſwer ſhall he make: Sir, you are a Papiſt, and you ſhall not come neere me; or, Sir, I am content you ſhall be under the ſhelter and ſecurity of my Forces, but upon your life uſe no weapon bear no Arms, help them not though they are in danger to be cut in pieces before your face. Let a ſober man find a way to get out here, to be a King and not protect them. And after all this what a goodly Army of Papiſts hath his Maieſtie got together? not to compare with you, for you ſay 'tis no matter what number of Papiſts you have, becauſe there are no feares and iealouſies of your favouring of Popery:) I am confident, and I have my Information from no ill hands, that in all his Maieſties Armies the Papiſts cannot make one good Regiment. Get but the honeſt ſober true Proteſtants once of your mind, and my life upon it, you ſhall not ſee the Papiſts grow above the reach of the Law.

Here is an end of your Author a word now to your owne Letter, I find you much tranſported with the apprehenſion of Gods wonderfull Bleſſings upon the proceedings of both Houſes, that their progreſſe and ſucceſſe hitherto hath not beene leſſe then miraculous; Indeed there are negative Miracles, as well as affirmative for God to forbeare what according to his Iuſtice and goodneſſe, and other attributes We might expect from him by the way of puniſhment & revenge, is a miracle of his mercy, in this ſence, the world which hath ſeene your Treaſon and Rebellion, your Acts of Iniuſtice, Cruelty and Inhumanity, your Lying and Blaſphemy, your profanneſſe and Sacriledge (if your Divines have

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left you the apprehenſion of ſuch a Sinne (and by the way if they have, pray ſend me word what they meane by it) they who have obſerved the ill Arts you have uſed to compaſſe things in themſelves lawfull, and the wicked Arts you dayly uſe to compaſſe things unlawfull, and ſee that ſtones in the ſtreets have not riſen up againſt you, and fire from Heaven hath not conſumed you, muſt ſay you tempted God ſo far, ſo inſolently, that leſs then a Miracle could not preſerve you: bate me this one Miracle, and tell me if the hand of God hath not bin upon you, and purſued you from the firſt houre you entred into Rebellion, are you not fallen from your univerſall Intereſt and reputation with the people, to that degree of hatred, that they curſe you to your face? Are you not ſhrunke from the honour and reverence due to a *Parliament*, to the Imputation of a vile crowd of meane, guilty ſeditious perſons? Doe not your friends every day forſake you, and thoſe perſons of quality whom you miſlead, with more bitternes fall from you then your firſt Delinquents? Are not your own Weapons turned upon you, and are not you afraid of thoſe Petitioners, whom with ſo much skill and Induſtry you taught to Petition? Is not your owne Army, raiſed and maintained by your ſelves, growne ſo undevoted to you, that ſome Commanders every day leave you, and others are committed by you for feare they will do ſo too? Are you not brought to that ſtrait as to feare a Mutiny for want of pay, and not to dare to pay for feare of a Disbanding? Have you not by blood and Rapine, wiith the curſes of all good men gotten the treaſure of the Kingdome into your hands, and waſted it ſo that your wants are as notorious as your Crimes? Laſtly, are you not ſo jealous, ſo divided amongſt your ſelves, that if your Army prevailed to morrow, you were as far from compaſſing your own ends, as when you began your deſperate undertaking; your principall Commanders being as far from their ends, who conzened them into this Rebellion, as the prime Cavaliers in the Kings Army, excepting only their affection to the Kings Perſon.----

There is the Miracle on your parts; ſee now what God hath done for his Anointed? Call back your memory to the 10. of *January*, look upon Him driven furiouſly from *Whit-hall*, with his Wife and Children, for feare of His life, whileſt His owne Servants for their ſecurity durſt not be neere him; looke upon him at *Hampton* Court, ſcornfully accuſed of levying Warre againſt himſelfe, and the Sheriffes and Conſtables appointed to diſperſe his Army; Remember Him at *Windſor* without

ordinary; neceſſary ſupport; thinke of the 20th of *January*, when you would not vouchſafe to tell Him what you would have, requiring nothing but His ſubmiſſion to your Counſells: Remember Him at *Yorke*, and *Beverly*, after you had poſſeſſed your ſelves of all His Armes, Caſtles, Forts, Townes and ſhips, and ſeized upon all the Armes of the Kingdome, ſtopped His Rents, and incenſed the people in all parts againſt Him; Oh think upon Him at *Nottingham* when you would not vouchſafe to treat with Him, onely giving your great Generall power of receiving him to mercy, when you had reduced him to that condition, that He had neither Armes, Men, or Money, or knew as you thought where to have any, and this at a time when you had a wanton flouriſhing Army of 16000 men within two dayes March of him to bring Him back to *London*, here is an Argument for a Miracle; obſerve Him in a moment, as if Regiments fell from the Cloudes, hatting his owne March to the place where he was expected without ſtaying to be called upon at *Shrewsbury*, view Him at *Edgehill*, with a handfull of men (and if they were more, imagine how he got them) finding out his formidable Army, and diſperſing them. Himſelf taking as much pains to ſave thoſe who came to deſtroy him as others had done to ſeduce them; Inſtead of being brought up by the Earle of *Eſſex*, as by the vote of both Houſes He ought to have been. See Him making his own way, ſcattering thoſe at *Reading*, and ſhewing himſelfe at *Brainceford*, that if indeed He were ſo much deſired at *London* and might be worthy y received there they might have their wiſh. Beleeve it Sir, His Majeſty hath not ſo great a Journey to the conqueſt of *Spaine*, as he had from *Nottingham* to *Brainceford*. If you cannot ſuddenly find how this Army was raiſed, enquire how it hath been kept together, a fit of Loyalty and Affection, a little diſlike and indignation to ſee a good King ill uſed, might procure a preſent ſupply, but that this Army raiſed without Money, and Armed without weapons, ſhould live and grow ſix moneths together, that no Souldiers ſhould ſtarve for want of Meat, or murmur for want of pay, that the King ſhould have a Magazine, and you want Armes, that the King ſhould pay his Souldiers, and you have no Mony, is ſuch an inſtance of the power and preſence of the Almighty, that if any ſuch Argument were currant with you, your principall Members would no longer have tempted God in this Kingdome, but have ſought him in a ſtrange Land. Improve all theſe inſtances by your own obſervations, and tell me ſadly on whoſe ſide the Miracles have appeared.

You

You would know my opinion what the Burgeſſe of *D.* ſhould doe, and you tell me, his Honour will not ſuffer him too apparantly to recede from thoſe with whom he hath kept ſo much company. I know not what Counſell to give you upon that principle, If his Honour and his Innocence have not a care of each other, neither can be ſafe; Me thinks the King himſelf hath given you a rare pattern of Modeſty in that point; he did not ſatisfy himſelf with cõſenting to new laws, but acknowledged paſſed errors. Reparation is as ſoveraign a thing as bounty, and except there be this Ingenuity, Reformation can never be perfect; you ſay he doubts what he hath done formerly will be more remembred then what he hath ſince done or ſhall doe for the future; Hee is too blame, He hath not a generous nor a Chriſtian mind, who thinks ill ſervices may not bee throughly repaired by future duty. I am ſo farre from that opinion as though his miſtakes have been of as ill conſequence to the publike as moſt mens, I beleeve he hath ſo good an opportunity by ſome eminent ſervice to repaire himſelfe, that he may even lay an obligation of Gratitude upon the King, not only to forgive but reward his Affection. There is no ſuch way to have what he now does, not valued as by Iuſtifiing what he hath done. ſo contrary to this; 'tis no ſcandall to be deceived, leſſe to confeſſe he was ſo. Let him take the ſame pain to oppoſe and ſuppreſſe unreaſonable Perſons as he doth to perſwade others to conſent to what himſelfe thinks unreaſonable, and the worke is done. As he hath a taske to doe ſomewhat that is noble, ſo he hath a faire game before him having done it.

I know nothing of yours unanſwered, you muſt give me leave hereafter not to beleive you, if you ſtumble any more at theſe ſtrawes, rather conſider what he is to anſwere to God, the King, his Country and Poſterity, that ſits Idle without reſiſting the violence and indignity offered to all foure, that is content to ſee this pretious game of Religion, Liberty and Honour played at other mens Charges, and poſſibly in hazard of being loſt for want of his aſſiſtance; Conſider whether you and the reſt who firſt exerciſed the *Militia* in *Glouceſter-ſhire*, & ſo diſcompoſed the Government, and firſt taught the People a new obedience, have not to Anſwere for all the miſeries, and preſſures which have ſince befallen that poore Country. Let thoſe who have contributed to the raiſing and maintaining of that Rebellious Army, think ſadly, whether they are not guilty of all the blood-ſhed on either ſide, & in this Meditation that vertuous Lord, (who had long ſince been ſtarved but for the

Kings

Kings meat, and bin naked, but for His clothes) may find himselfe guilty of the murther of his Father; Remember the blessed condition we were in 18. Moneths since and be proud if you can of the State you have now brought us to Think of the firm stable happines our Auncestors enjoyed, and resolve there cannot be security but by the same Rule. 'Tis not laying down Arms makes a Peace, but such a Vnion of affections, that neither party unpleasantly remembers the way to it. If King or People be enforced to give away that which properly belongs to them, it will produce rather rest then peace, and the memory therof will be so grievous to the loser, that perpetuall Iealousies and discontents will be between them: Insist upon your Rights; let all doubts which may concern Religion, Libertie and Propertie be cleared and secured; let *Parliaments* recover their good old Priviledges, these are all our Birthrights, and hath bin that which hath made the happines and freedom of the English Nation loved and envied through Christendome; We will not part with a tittle of them, but when they shall be in danger, will ioyne with you in their defence. But let us rest here, press not the King to part with what properly belongs to Him, 'tis our right to see that He enioyes His; the houre that he growes lesse a King, we have lost a part of our freedome: if the power of Subiects be once inlarged, we are losers by it, and affect an Authority will destroy us. Do not think the Kings love of Peace can invite Him to part with the benefits of Peace; what would the World think of him, if after the taking up Arms for the defence of his own, he should upon condition he might lay them down againe, part with that for the maintenance of which he took them up? Would he not iustifie what hath bin done against him, if he yeelded that now, which if he had 8. months since all this confusion they will say might have bin prevented; and will he not leave an excellent Encouragement to Posterity to tread in their Fathers steps, and to follow the example of their prosperous wickednesse?

Doe not think a Iewell plucked out of the Royall Diadem can keep its brightnesse and lustre in any other place; 'tis a losse to the Nation which cannot be repaired by an access of Power to private hands. If this be Reason; Let not the folly and madnesse of other people make you quit it: Warre it selfe is not halfe so grievous, as the Iurisdiction of these men who would have you resigne your understanding to their fury and madnesse. Let them shift for themselves, and you shall quickly see what a contemptible People they will prove: Let Religion, Reason, Law Iustice and Honour be your guids; the Kingdome will flourish, and we shall againe be happy in each other.

From my Quarter, this 19. of April. 1643.

FINIS.

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